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MUTUAL CAUSALITY OF CULTURE AND POWER IN ORGANIZATIONS

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Abstract:

The aim of this paper is to explore mutual causality of organizational culture and power in organizations. Based on the knowledge of the content and nature of organizational culture, as well as of the sources and forms of power in organizations, the paper hypothesizes about the nature and direction of their mutual influence. The main finding of the paper is that culture legitimizes power, while power instrumentalizes culture within organization. The analysis starts with two types of power in organizations: resource and interpretative. Resource power is based on the control over the scarce resources, while interpretive power is based on the control over the interpretative schemes, and thereby also over the organization members' perception, interpretation, and concluding. The conclusion of the paper is that organizational culture influences the power in the organization by means of legitimising the critical resources controlled the superior individuals and groups in the organization who thereby gain resource power. On the one hand, which resource will be perceived as critical, it depends on the collective assumptions, values, norms, and attitudes (that compose the organizational culture's content), and this also determines

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which individual and group will have the power based on the control over that resource. On the other hand, the power instrumentalizes the culture by having the superior individuals and groups impose certain assumptions, values, norms, and attitudes to the organization members in order to create interpretative power. Thereby, powerful individuals and groups use the culture as the means to gaining power. Through the process of perpetuation of power, the mutual causality between organizational culture and power in the organization is being even more intensified.

Key words: organizational culture, resource power, interpretative power, organization, legitimization, instrumentalization

INTRODUCTION

Organizational culture and power in organization are two fundamental concepts that enable understanding of a large part of human behaviour in organizations. Many decisions, actions, and interactions of the organization members emerge either as the result of their shared values, norms, and attitudes, or as the result of the influence of powerful individuals or groups. Therefore, understanding of the culture as well as the power in the organization is a very important part of organizational behaviour. A complete understanding of these two important concepts in organizational behaviour is impossible without understanding of their interrelations. The knowledge of the nature of organizational culture and power in organizations leads us to assume that culture influences power in an organization, but also that power influences the organizational culture. This relation has been poorly researched so far, and there is a need for its better understanding and more detailed exploration. We cannot fully understand the emergence and the na-

ture of organizational culture if we do not consider the mechanisms through which the structure of power in organization impacts it. On the other hand, understanding of the sources and the distribution of power in the organization is not entirely possible if we do not know how organizational culture impacts them. Therefore, this paper is dedicated to understanding of the nature of the relations between power and culture in organizations. Based on the existing research, the paper will summarize the existing knowledge on the mutual influence of culture and power in organizations, but it will at the same time deepen this analysis with new assumptions and hypotheses. The paper is structured as follows: The concepts of organizational culture and power in organizations will be presented first, while the nature of the mutual influence of these two constructs in organizational behaviour will be investigated in the final part of the paper. Since organizational culture is far more explored and better-known concept, the paper will be less dedicated to it, and more to presenting the concept of power in organizations.

ORGANIZATIONAL CULTURE

Organizational culture is usually defined as a system of assumptions, values, norms, and attitudes manifested through symbols, which the members of an organization have developed and adopted through mutual experience and which help them to determine the meaning of the world surrounding them and how to behave in it (Janićijević 2013; Schein 2004). From the definition, it can be concluded that organizational culture consists of collective cognitive structures, such as assumptions, values, norms, and attitudes, but also of symbols which materialize and manifest its cognitive content. Consequently, it also follows that organizational culture is the result of social interaction between the organization members which takes place during solving the organizations' problems of external adaptation to

the environment and internal integration of the collective (Schein 2004). The successful solutions to these problems are generalized, systematized, pushed into the subconsciousness of the organization members, and thus converted into collective cognitive structures shared by all or most of the employees and managers. Thereby, these collective cognitive structures become a guide to the employees while they interpret the reality and the world surrounding them, as well as a guide for their behaviour (Alvesson 2002). Culture helps employees and managers determine the meaning of the concepts, things, and events both within and outside of the organization (Martin 2002). In conformity with the interpretation of the reality, they also behave in it: make decisions, take actions, and enter interactions with others. Through its influence on the thoughts and behaviour of managers and employees, organizational culture influences different aspects of management and organization. Extensive empirical research has documented that organizational culture affects strategy (Klein 2011), performance control (Deem, Barnes, Segal & Preziosi 2010), organizational structure (Ranson, Hinings & Greenwood 1980), compensation systems (Chen 2010), performance appraisal (Henri 2006), organizational learning (Alavi, Kayworth & Leidner 2005; De Long & Fahey 2000), leadership (Giberson, Resick, Dickson, Mitchelson, Randall & Clark 2009), job satisfaction (Silverthorne 2004), and organizational performance (Wilderom, Glunk & Maslowski 2001).

Collective cognitive structures which are at the heart of organizational culture include assumptions, values, behaviour norms, and attitudes (Brown 1998). Assumptions are descriptive in character, because they explain the nature of the world and relationships in it to the members of organization. Values are prescriptive in character, because they show to the members of organization how they should act and what they should strive for. Norms are unwritten, informal rules of behaviour which are, as a type of social expectations, imposed on all the members of organization in everyday working activities. Attitudes are beliefs of the organization members about certain occurrences or things that predispose their behaviour and their relations to

these occurrences and things. Besides the cognitive component, organizational culture also contains a symbolic component. Namely, the symbols that manifest collective assumptions, values, norms, and attitudes are also part of the culture of an organization. Symbols include everything that can be seen, heard or felt in an organization, and they can by their nature be behavioural, semantic, and material (Dandridge, Mitroff & Joyce 1980).

POWER IN ORGANIZATIONS

Unlike organizational culture, power in organizations has not often been the centre of researchers' attention. Even though it is obvious that the distribution of power within organization can significantly determine its behaviour, the subject of the sources and the structure of power in business organizations has often been neglected. The main reason for this lies in the specificities of the national cultures of the Western countries, especially the U.S., where management and organizational behaviour are developed the best and where there are the most research and literature on the subject. These cultures belong to the cultures with the so-called low power distance (Hofstede 2000). In cultures such as Anglo-Saxon, or German, people do not accept unequal power distribution and they strive to balance it. In such cultures, the desire for power is treated as something wrong, immoral. Power is a "dirty word" and people hesitate to talk about it. Those who, indeed, have power strive to appear as if they actually do not have it, while those who want to gain it keep their desire a secret. It is obvious that research into power cannot be popular in such circumstances. In addition, in the Western countries, there is also a very strong assumption about organizations' rationality. This assumption starts with the axiom that organizations are a rational means for achieving collective goals. Due to this, the structure of power in organizations cannot deviate from the formal structure of authority adjusted to the

need of achieving of these goals, so the company management does not like the explorations of the power structures in their organizations. Still, as the great philosopher Bertrand Russell once said that Power is the fundamental concept in social science, just as equally as Force in the fundamental concept in physics. Therefore, the sources and the distribution of power within organization, as well as the relationship between power and organizational culture deserve the researchers' attention.

Power is usually defined as an individual's or a group's ability to impose their will on others, regardless of resistance. Salancik and Pfeffer (Salancik & Pfeffer 1977, 3) define power as "the ability of those who possess power to bring about the outcomes they desire." Other definitions emphasize the change in behaviour of an inferior participant in the relationship: "A has power over B to the extent that he can get B to do something that B would not otherwise do" (Dahl 1957, 2012–3.). French and Raven have given a similar definition (Robins & Judge 2016, 134) that power exists "if person A could cause person B to do something which was contrary to B's desire". Other definitions also emphasise similar elements: "The power of actor A over actor B is the amount of resistance on the part of B which can be potentially overcome by A" (Emerson 1962, 33). All the quoted definitions show that power is: (1) social in character, that is, it only exists if there are at least two participants in the relationship; (2) ability of superior actor in the relationship to change the behaviour of the inferior actor and force them to perform certain actions, even when the said actions are contrary to the inferior actor's desires or interests. Based on these conclusions, we understand power as the ability of a social actor, whether an individual or a group, to change the opinion and behaviour of another social actor in the given social relation.

Power should be discerned from two very similar concepts: influence and authority. Influence is the process in which one social actor through his/her behaviour (consciously or unconsciously) alters another social actor's behaviour. Power is the ability to achieve influence, that is, the capacity

to alter other people's behaviour. Authority is the concept used in multiple meanings. Most often, it means legitimate power, that is, the power justified (legalized) by a law, institution, or organization. This authority is then named formal authority and it implies the right to exercise influence. Defined in this way, authority can be both greater and lesser than power. If authority is wider than power, this practically means that the authority's intermediary does not have enough power to exercise their right to influence other people. On the other hand, if someone's power is greater than their formal authority, this means that they have the „ability to influence even the things they have no legitimate right to influence."

In defining power and identifying its sources, two approaches have emerged thus far: resource and interpretative. Each of these approaches is directed towards different form, or type, of power in organization. In order to fully understand power, it is necessary to know both of these approaches, that is, both sources and types of power. Likewise, in order to understand the relationship between organizational culture and power, it is necessary to analyse it from the perspective of the culture's relationship with both types of power, since this relationship is different with respect to resource power and interpretative power.

Resource Power

The theoretical basis of resource power in organizational theory was given by the American sociologist of Austrian origin, Blau (1969), in his hypothesis about *social exchange* between individuals and groups in organizations. In his view, individuals engage in all types of social communities, including business organizations, in order to gain certain benefits. Due to this, however, they must perform certain activities which create some benefits for other organization members as well. This is why relations in organizations

are reciprocal – if one wishes to gain something from another individual or a group, one must give something in return. Organizations satisfy the interests of their members by having them exchange the benefits among themselves. In addition, the benefit does not have to be only a material one, because the members of organization do not fulfil only their existential needs, but also the needs for belonging and love, respect, self-assertion, etc. This exchange can be balanced, meaning that what one organization member receives from another one is neutralized by what he/she gives in return. However, power emerges when the exchange among the organization members is unequal, that is, when some members provide to other members something that they cannot reciprocate. Since inferior members cannot adequately reciprocate for the provided benefits (resources), they must subjugate their will or behaviour to the will of the superior member, that is, to the one who provides them with these resources or benefits. Therefore, an unequal exchange between the members of social communities lies at the very basis of resource power. The main source of power of an individual or a group in an organization is the ability to control the resources.

The control over limited resources is the basis of most concepts of power in organizations. All explanations about the sources of power of individuals or groups in organizations are based on some form of ability to control the resources that others need, yet cannot provide on their own. From the perspective of the control over the resources, there are two main concepts that explain the sources and structure of power in organizations.

The first concept is the Resource Dependency Model by Salancik and Pfeffer (Salancik & Pfeffer 1977). In this model, the power of an individual or an organizational unit emerges from their ability to control the resources that are critical for the given organization. Resources may be understood relatively widely, so they to not only include material and financial resources, but also knowledge and information, which have in the past decades become increasingly important for company's operations. In addition, even the access

to government institutions could be a critical resource for an organization, so then the persons or groups who have such access also gain the greatest power in the organization. The cruciality of the resources stems from their three main dimensions: 1. Importance for Organization's Functioning. The resource that becomes the source of power must have a great importance for the organization. Usually, it is the resource having a central position in the organization's functioning, and its functioning cannot be imagined without it. In order for the knowledge of customers' needs to be the source of power of the organization's marketing sector, it must be important for the company. This will be prominent only in the situation of a highly prominent competitive battle in the market, or in the so-called customers market. Similarly, the development sector can have power only in the branches with dynamic technological changes, since what this sector does becomes important only for companies in those branches; 2. Scarcity. In order for a resource to be the source of power, it must be relatively scarce. If anyone can gain access to a resource, then it cannot serve to anyone as a source of power. Knowing customers' needs, for example, can be the source of power of sales or marketing sectors only if it requires a particular expertise that not everybody has; 3. Possibility of Substitution. The power that a certain resource enables also depends on the possibility of its substitution. The power of a superior individual or group also depends on the alternatives that inferior individuals or groups have. If they have several alternatives regarding the resources' use, each of these resources will enable less power. This is how we arrive to the concept of power elasticity: it shows the sensitivity of the power of an individual or a group in the circumstances when other alternatives exist for the resource which enables this power to the individual or group. If it is less likely that the resource controlled by a certain unit can be replaced, the power elasticity is lower and the power is greater.

Which resource would be critical, and therefore become the foundation for power differentiation, it depends on several factors. Above all, it depends on the environment in which the organization is functioning. It is cer-

tain that in a company operating in software or other industries with highly intensive product development, the critical resource will be precisely the knowledge in technology through which the product can be developed and, consequently, the company's development sector will be the most powerful organizational unit. In other companies, working in highly intensive market competition, the critical resource will be the consumer, so marketing sector will be the most important organizational unit. In the circumstances of low liquidity and scarcity of financial resources, finances are the critical resource in many of Serbian companies; hence, the financial sector is the most powerful one, while financial manager is the second most important person in the company (following immediately after general manager). It should be noted that critical resources can also change over time and during company's development, so the company's power structure also changes accordingly.

Within the resource perspective, Hickson and his associates formulated the source of organizational unit's power in another way, by constructing Strategic Contingency Model (Hickson, Hinings, Lee, Schneck & Pennings 1971). This model is based on the assumption that organization is an open system, which must adapt to the environment in which it operates in order to achieve its goals. Therefore, every organization faces uncertainty regarding future events in the environment and factors that operate in it. Uncertainty jeopardizes normal functioning of the organization. The aim of every organization is to reduce uncertainty regarding the events in the environment to the minimum in order to be able to stabilize its business operations and achieve its goals. The organizational unit which succeeds in decreasing uncertainty in the environment will be the most important one for normal functioning of the company and also of other organizational units. It will achieve the highest influence on all other units, and it will have the strategic contingency from which also emerges the greatest power. If, for example, the highest uncertainty that the company faces is related to the customers' needs and wants and their changes, then the commercial or marketing sectors most effectively decrease this uncertainty. The normal functioning of other

company sectors depends on the said sector, so it gains the highest power within the organization. If, however, the key uncertainty is related to new technologies and changes in the product characteristics, then it is most likely that the highest power will be concentrated in the development sector, since all other sectors depend on its ability to reduce the uncertainty regarding new technologies. The Strategic Contingency Model introduces two more sources of power. Along with the ability to reduce uncertainty, the power of organizational unit and individuals in the company is also impacted by the central position of the said unit or individual. The individual or unit having the central position in the company also has a relatively greater power than others. Central position implies the highest intensity of communication and mutual causality between organizational units. Finally, the power of organizational unit is also impacted by the possibility of substituting its activities.

Interpretative Power

Lukes (1974) created the basis of interpretative power. He identified three different dimensions of power. The first dimension of power implies the classic resource power emerging from the control over scarce resources. This power implies an open conflict of interests and an open conflict between the subordinates and the superordinates. The inferior individuals or groups must obey the orders of the superiors in order to obtain the necessary resources. Although subjugated to the will of the superiors, the inferior individuals or groups are aware of their subordinance and the temporary abandonment of their interests. This type of power is also called decision-making power.

The second dimension of power implies that power does not have to be manifested only when the conflict is open, but also when it is latent. Superior individuals or groups do not prove their power only by winning

in an open confrontation and by forcing the other party to accept their will. They also prove their power by not allowing the conflict to occur in the first place – the conflict of interests still exists, but it is latent, and not open. This dimension of power is not based on the prevailing of the other party's interests, but on their suppression. In that case, the powerful individual or group most often does not allow for an issue to occur as a problem. This is why this type of power is called non-decision-making power.

The third dimension of power, in Lukes' view, includes the ability to shape people's awareness. It is not about prevailing of other people's interests (the first dimension) or their suppression (the second dimension), but about shaping of the interests of inferior individuals or groups by the superiors. The source of power in the third dimension is in the process of social construction of reality. This type of power is called interpretative power because it is based on the control of interpretation of reality by those who have the power. In most social groups, there are prominent individuals who have the ability to structure the ways in which those around them think. They give meaning and explanations to the things and occurrences they are surrounded with, which the others accept. In every social group, there are individuals who are ready to let others interpret reality. The superior members of the group then assume control over the process of interpretation of reality and shape the consciousness, the way of thinking, and even the way in which the inferior members behave (Smircich & Morgan 1982). The source of power in this case is the control over the interpretative schemes and over the processes of interpretation of reality. The prevailing opinion in the literature is that leaders have this type of power, and that it is precisely what separates them from managers, who have resource power (Northouse 2007). The explanation of the third dimension of power clearly shows that it is potentially the most effective source of power. In this type of power, there is no conflict of interests at all, so the conflict does not exist altogether. The reason for this lies in the fact that the inferior party is unaware of its real interests, so therefore it cannot represent them. By accepting the way of interpretation of the real world

and the meanings offered by those who control their consciousness, the subordinate individuals or groups at the same time also accept the definition of their own interests. They believe that the existing order of things is the only possible and/or useful order for them, and this is the reason why there is no resistance and conflict. In applying the first dimension of power, the control over inferior individuals or groups is external, so there must be some kind of external force that will manipulate the resources, and thereby force the subordinate individual or group to act in accordance with the wishes of the superordinate. In the third dimension of power, however, the control over the inferior individuals comes from within; people are controlled by their own consciousness which was previously shaped according to the will of those who have power. The best part of all for the superior individual or group is that the inferior individual or group do not even notice that they are under control, so therefore they feel free and, as the consequence, they do not see the need to fight against the superior individual or group.

MUTUAL INFLUENCE OF CULTURE AND POWER IN ORGANIZATION

The relationship between culture and power is bidirectional in the nature of mutual influence. The direction of the influence depends on the type of power: resource power or interpretative power. Organizational culture is the factor that influences the sources and the structure of the resource power in organization, and in this role, the culture legitimizes power in the organization. On the other hand, organizational culture represents the means for gaining interpretative power, and in this role, it is the object of power that instrumentalizes the culture. Therefore, on the one hand, power in organization is gained based on cultural assumptions, values, and norms, while, on the other hand, those who have power create these cultural assumptions,

values, and norms. Through its values and norms, the culture legitimizes the existing power structure in organizations by proving to the organization members that this power structure is justified, useful, or natural. On the other hand, those who wish to gain power instrumentalize the culture by using it in the process of gaining power.

Through its assumptions, values, and norms, the organizational culture significantly influences the sources and structure of the resource power in organizations. Namely, the strategic contingency and resource dependence models start with the assumption that the source of power lies in the control over critical resources, that is, over the sources of uncertainty. Likewise, it is also assumed that the sources of uncertainty and critical resources in the company are identified objectively, rationally, and impartially. This assumption is, however, very naïve. Many theories, and especially the ones dealing with the process of decision making in organization, have shown that this process is all but objective and rational (March & Simon 1958). Therefore, we have no sound reason to believe that critical resources will also be identified through a rational and objective process. Instead, identifying of critical resources is subjective, irrational, and biased, and it is often the result of psychological and political factors. For example, one research has shown that the relative power of the company's sectors depends on the degree of congruence of their internal values and norms with the ones held by top management, and not on their control over the critical resources (Entz 1986). The sector that shares mutual attitudes and beliefs with top management will also have the greatest power in the organization.

Instead of a naïve assumption about objective and rational identifying of critical resources in an organization, we must adopt a more likely assumption that identification of the critical resources is impacted by the collective assumptions, values, and norms about the organization and its environment. Knowledge is, for example, one of the resources that can be the source of power. However, it also matters which knowledge and about what is considered important for the organization. Only the knowledge considered

critical for survival and development of the organization can be the source of power. Which knowledge will that be, this highly depends on the culture and its assumptions about the nature of business the company operates in. If, for example, assumptions and values of the organization as a technical system prevail in its culture, then it is highly likely that technical knowledge about the products and technological processes will be more important than the knowledge about the market. In such culture, the greatest power will belong to the company's techno-structure (located primarily in the production and development sector), regardless of the fact that the market, rather than technology may be the critical resource for the company. Conversely, in the market-oriented culture that highly values market results in the form of market share, sales, and profit, the organization's critical resource will be the knowledge about customers, competition, etc. In such culture, the greatest power will be in the hands of sales and marketing experts, and therefore in marketing and sales sectors, regardless of the fact that technology may be the company's critical resource.

By its influence on identifying of the critical resources the controlling of which proves power, the culture indeed legitimizes the structure, sources, and also owners of the power within the organization. In order for some source of power, and thereby also the carrier of power, to become legitimate, it must be justified and useful from the perspective of the organization and its members. In other words, in order for a source of power to be acceptable for the organization members, they must believe that it is useful for achieving of the organizational, but also their own personal goals. Whether they will believe in it or not, it depends on the entire system of assumptions and values dominant in the organization, that is, in its culture. When people designate some resource as critical and important, they thereby legitimize the power emerging from the control over that resource. This is why we say that organizational culture, by influencing the choice of critical resources and the sources of uncertainty in organization, also influences the sources and the structure of power and thereby legitimizes the power and its owners.

Interpretative power is created when superior individuals – leaders – impose certain assumptions, beliefs, and values to the inferior individuals and groups, thus determining the meaning of reality for them and also determining their opinions and behaviours in that reality. Therefore, in the process of gaining interpretative power, organizational culture is the instrument of power. It is created and used by the leader in order to gain power. The leader imposes certain assumptions, values, norms, and attitudes to the organization members, thus shaping their interpretative schemes, and thereby also their opinions and behaviours. The result of this is that other organization members behave in the way that the leader wants, whereby he/she gains power over them. Therefore, by shaping the culture as a set of collective assumptions, values, norms, and attitudes, the leader gains power. Unlike resource power that is legitimized by organizational culture, when interpretative power is concerned, the culture is subordinated – an instrument to gain power. This is why we say that interpretative power instrumentalizes the organizational culture. Therefore, the processes of creating of organizational culture and of gaining interpretative power are inseparable.

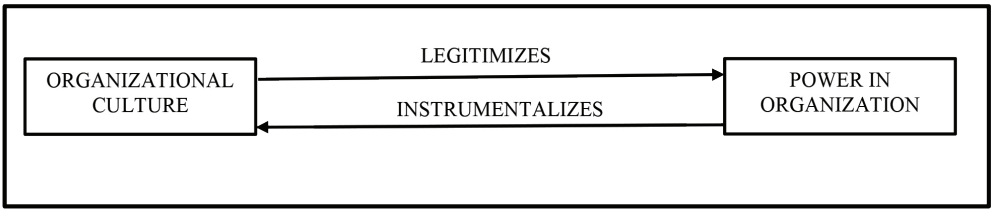

Figure 1. Mutual influence of organizational culture and power in organization

The relationship between organizational culture and power in the organization should be observed not only statically, but also dynamically. If we observe the relationship between power and culture in the organization dynamically, we will find that culture may lead to self-renewal of power and that power may lead to self-renewal of culture. Perpetuation of power is a long-known phenomenon which consists in the fact that those who have

power can use it in order to gain more power (Salancik & Pfeffer 1977). Simply put, those who control some critical resource, and have the power based on that, can use this power in order to obtain more resources or control over them, and hence gain even more power. However, the relationship between power and culture in organization points to yet another possible way of self-renewal of power: an individual or a group, who have the power owing to the control over resources, may use this power in order to impose certain cultural assumptions, values, and norms. In this way, powerful individuals not only subsequently legitimize their power, but also, in addition to the resource power they already have, they gain interpretative power through the process of instrumentalization of culture. On the other hand, an individual or a group, who gained interpretative power through creating certain cultural values and norms, may use this power in order to gain control over critical resources, and thus, in addition to the interpretative power they already have, also gain resource power. They do this through the process of legitimization of their power.

CONCLUSION

Organizational culture and power in organization are important determinants of organizational behaviour, that is, of the behaviour of people in organizations. Organizational culture with its assumptions, values, norms, and attitudes shared by the members of organization determines the way in which they perceive, interpret, and understand the reality within and outside of the organization and also how to behave in the said reality. It is an intrinsic determinant of behaviour because it acts from "within" – through adopted cognitive structures. On the other hand, power in organization also determines how its members behave as individuals or as groups. Inferior members of organization willingly or unwillingly take actions and make de-

cisions in the way that the superior members of organization, as individuals or groups, demanded from them. Organizational culture and power in organization interact because they influence each other. The collective assumptions, values, norms, and attitudes influence the creation and distribution of the power of individuals and groups in organization, while, on the other hand, powerful individuals and groups gain their power by creating mutual cognitive structures that are at the basis of organizational culture.

The two-way relationship between organizational culture and power in organization lies in the fact the culture legitimizes power, while, on the other hand, interpretative power in the organization instrumentalizes its culture. Namely, though its assumptions, values, norms, and attitudes, organizational culture determines the resources that enable individuals and groups to, by controlling them, gain power. Therefore, culture makes the source and the distribution of power legitimate. On the other hand, superior individuals and groups in an organization gain interpretative power by imposing certain assumptions, values, attitudes, and norms on other organization members, thereby creating the culture of organization. In this way, the superior individuals and groups in organization instrumentalize the culture, that is, make the culture an instrument for gaining power. The two-way relationship of mutual influence between organizational culture and power is intensified through self-renewal of power, because power is used to strengthen the existing culture, while culture is used to strengthen and expand the existing power.

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UZAJAMNA UZROČNOST KULTURE I MOĆI U ORGANIZACIJAMA

Rezime:

Cilj ovog rada je istraživanje međusobne uzročnosti organizacijske kulture i moći u organizacijama. Na osnovu poznavanja sadržaja i prirode organizacijske kulture, kao i izvora i oblika moći u organizacijama, u radu se postavlja hipoteza o prirodi i smeru njihovog međusobnog uticaja. Glavni rezultat rada je da kultura legitimira moć, dok moć instrumentalizuje kulturu unutar organizacije. Analiza započinje s dve vrste moći u organizacijama: resursnom i interpretativnom. Moć resursa temelji se na kontroli nad oskudnim resursima, dok se moć interpretacije temelji na kontroli nad shemama interpretacije, a time i na percepciji, tumačenju i zaključivanju članova organizacije. Zaključak rada jeste da organizacijska kultura utiče na moć u organizaciji putem legitimiranja kritičnih resursa kojima upravljaju nadređeni pojedinci i skupine u organizaciji koji time stiču moć resursa. S jedne strane, koji će se resurs smatrati kritičnim, to ovisi o kolektivnim pretpostavkama, vrednostima, normama i stavovima (koji čine sadržaj organizacijske kulture), a to takođe određuje koji će pojedinac i grupa imati moć koja se temelji na kontroli nad tim resursom. S druge strane, moć instrumentalizuje kulturu tako što nadređeni pojedinci i skupine nameću određene pretpostavke, vrednosti, norme i stavove članovima organizacije kako bi stvorili interpretativnu moć. Stoga moćni pojedinci i skupine koriste kulturu kao sredstvo za sticanje moći. Kroz proces održavanja moći, međusobna uzročnost između organizacijske kulture i moći u organizaciji još više se pojačava.

Ključne reči: organizaciona kultura, moć resursa, interpretativna moć, organizacija, legitimizacija, instrumentalizacija

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